

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 20th December 1996

Take to forbearance and enjoin equity and pay no heed to the foolish.

And if an evil prompting from Satan distress thee then seek refuge in Allah; surely He is All-Hearing and All-Knowing.

The Holy Quran. al-Araf [The Heights]: 200, 201.

The annual Jalsa of the Ahmadiyya Community Fiji is beginning today in which friends have gathered from near and far in addition to join the members of some new Jamats of Fiji nationals. They have requested a mention in the sermon as it would please them and offer encouragement. So I welcome the attendees with open arms on behalf of myself and on behalf of all the Jamats of the world and convey my [greetings of] *Salam* to them.

In the Quranic verses recited at the beginning the same subject which I have been speaking of before has been mentioned in different terms. Allah the Almighty states that tell them to hold fast to forbearance and keep commanding the things that are for the common good. The derivation of the meanings of reformation are categorically proven from *The Holy Quran*. Forbearance means that it should not taint one's heart nor leave a stain upon the heart of the other person. There is a need for a categorical teaching following this forbearance. To call towards what is commonly good means that if you have become purified from weaknesses then proceed towards acts of common good. However all this is not easy because in some cases when one encounters the foolish they react badly and cause grief. In such a case it is stated *أَعْرِضْ عَنِ الْجَاهِلِينَ* ['pay no heed to the foolish']. One meaning of this is to ignore the fools, to turn away from them. But nowhere does *The Holy Quran* teach neglect of the foolish in this manner without first having made efforts for their reformation. If one receives a physical or emotional injury from people of a satanic nature then in that case come into the refuge of Allah. This is in fact a promise with the Holy Prophet ﷺ that if this happens then I will protect you from the harm of the enemy: *Allah the Almighty is the Hearing so He would certainly listen to any excruciating groan rising from your heart. Even if you do not express it then God is The Knowing and knows what passes upon your heart.* These are the troubles of the path of offering counsel with which one should be [made] fully aware.

It is important for the heart to be strong before forbearance. The Holy Prophet ﷺ has stated that the strong wrestler is not one who topples another. The strong wrestler is one who controls his anger. Here one's internal reaction is being spoken of. One who has no control over their anger can never forbear people. Forbearance too begins with the bravado that works within oneself. The trouble of managing anger has destroyed peoples' home life.

The noble character of the Holy Prophet ﷺ shows how gracious he was. His example was that rather than rush to [the conclusion of] foolishness at someone's error one should consider reforming them.

This is also related to the subject of 'seek refuge in Allah;' in that when seeking Allah's refuge He grants it and when He does you escape many occasions [that are a cause] for trouble. You envisage the things that perturb the hearts of people with love and with intent to enact a reformation and gently correct that mistake with affection.

The Holy Prophet ﷺ also says that:

Shall I not inform you of one whom the fire is forbidden to touch, or from whom the fire is forbidden? It is forbidden upon every person who is near and gentle, mild and of an easy disposition.¹

Here the meaning of near can be understood in the light of the Quranic verse in which Allah the Almighty states that when my people ask you about me tell them that I am near - To see to their needs, to remove their troubles, I am near so as to reform them.²

If you too would adopt these mannerisms in proximity to Allah then how could it be possible that Allah would enter you into the fire? Certain people when they become rich or attain a high position place distances between themselves and others. Nobody is greater than Allah. He is the highest and the greatest but is nearer to people than anyone else. In the same way no person can be imagined to be greater than the Holy Prophet ﷺ and he was the nearest to people.

In the same way the Promised Messiah (peace be upon him) admonishes people in his statements to treat people gently and mildly. The Promised Messiah (peace be upon him) has said that 'A hard-hearted person is worse than every depraved person'. Nations are grabbed at a time when they become hard-hearted. The example of the Jews stands out in this relation.

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¹ Tirmidhi, Abu Isa Muhammad ibn Isa. *Sahih Tirmidhi*.

² And when My servants ask thee about me: I am near. I answer the prayer of the supplicant when he prays to Me. So should they respond to Me and have firm faith in Me that they may be guided aright.